

THE
FOVNDATION
OF CHRISTIAN RELIGION
GATHERED INTO SIXE

Principles. by
m^r Perkins.

And it is to be learned of ignorant people, that
they may be fit to heare Sermons with profit,
and to receiue the Lords Supper
with comfort.

Psal. 119. v. 20.

The entrance into thy words sheweth light, and
giveth understands. & to the simple.



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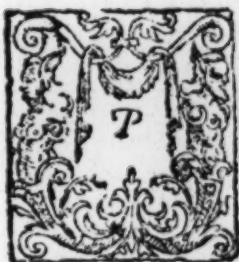
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To all ignorant people that desire to be instructed.



Oore people, your manner is
to sooth up your selues, as
though ye were in a most
happie estate: but if the
matter come to iust triall,
it will fall out farre other-
wise. For ye lead your lines in great igno-
rance, as may appeare by these your common
opinions which follow.

1 That faith is a mans good mea-
ning, and his good seruing of God.

2 That God is serued by the rehear-
sing of the tenne Commandements, the
Lords praier, and the Creede.

3 That ye haue beleueed in Christ
euer since you could remember.

4 That it is pitie that he should liue
which doth any whit doubt of his salua-
tion.

5 That none can tell whether he
shall be saued or no certainly: but that all
men must be of a good beleefe.

6 That howsoeuer a man liue, yet
if he call vpon God on his death bedde,
and say, *Lord haue mercie vpon me*, and so

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goe away like a lambe, he is certenly saved.

7 That if any be strangely visited, he is either taken with a planet, or bewitched.

8 That a man may lawfully sweare when he speakes nothing but the truth: and sweares by nothing but that which is good, as by his faith, or troth.

9 That a preacher is a good man no longer then he is in the pulpit. *They thinke all like themselves.*

10 That a man may repent when he will, because the Scripture saith, *At what time so ever a sinner doth repent him of his sinne, &c.*

11 That it is an easier thing to please God then to please our neighbour.

12 That ye can keepe the commandments as well as God will giue you leave.

13 That it is safest to doe in religion as most doe.

14 That merrie ballads and bookes, as *Skogin, Bevis of Southhampton, &c.* are good to driue away time, and to remoue heart-quames.

15 That ye serue God with all your hearts: and that ye would be sorrie els.

16 That

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16 That a man neede not heare so many sermons except he could follow them better.

17 That a man which commeth at no sermons, may as well beleue, as he which heares all the sermons in the world,

18 That ye know all the preacher can tell you. For he can say nothing, but that euery man is a sinner, that we must loue our neighbours as our selues, that euery man must be saued by Christ: and all this ye can tell as well as he.

19 That it was a good world when the old religion was, because all things were cheape.

20 That drinking and beeling in the alehouse or tauerne is good fellowship, and shewes a good kind nature, and maintaines neighbourhood.

21 That a man may swear by the Masse, because it is nothing now: and byr Ladie, because shee is gone out of the country.

22 That euery man must be for himselfe, and God for vs all.

23 That a man may make of his owne whatsoeuer he can.

24 That if a man remember to say

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his praier in the morning (though he neuer vnderstand them) he hath blessed himselfe for all the day following.

25 That a man praie th when he saith the ten commandements.

26 That a man eates his maker in the Sacrament.

27 That if a man be no adulterer, no theefe, no murderer, and doe no man harme, he is a right honest man.

28 That a man neede not haue any knowledge of religion, because he is not booke-learned.

29 That one may haue a good meaning, when he saith and doth that which is euill.

30 That a man may goe to wizards, called wise men, for counsell: because God hath prouided a salue for euery fore.

31 That ye are to be excused in all your doings, because the best men are sinners.

32 That ye haue so strong a faith in Christ, that no euill companie can hurt you.

These and such like sayings, what argue they but your grosse ignorance? Now where
igno-

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ignorance raigneth, there raignes sinne: and where sinne raignes, there the deuill rules: & where he rules men are in a damnable case.

Ye will replie vnto me thus: that ye are not so bad as I would make you. If neede be you can say the Creed, the Lords praier, and the ten Commandements: and therefore ye wil be of Gods beleefe say all men what they will, and you desie the deuill frō your hearts.

I answer againe, that it is not sufficient to say all these without booke, vlesse ye can vnderstand the meaning of the words, and be able to make a right vse of the commandements, of the Creede, of the Lords prayer, by applying them inwardly to your hearts & consciences, and outwardly to your liues and cōuersations. This is the very point in which ye faile.

And for an helpe in this your ignorance, to bring you to true knowledge, unfained faith, and sound repentance: here I haue set downe the principall points of Christian religion in sixe plaine and easie rules, euen such as the simplest may easily learne: and herewith is adioyned an exposition of them word by word. If ye doe want other good directions, then vse this my labour for your instructions in reading of it, first learne the sixe principles, and when you haue them without booke

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and the meaning of them withal, then learne
the exposition also: which beeing well concei-
ued, and in some measure felt in the heart,
ye shall be able to profit by sermons, whereas
now ye cannot: and the ordinarie parts of
the Catechisme, namely, the ten Comman-
dements, the Creede, the Lords praier, and
the institution of the two Sacraments shall
more easily be vnderstood.

Thine in Christ Iesus,

William Perkins.

THE FOUNDA-
tion of Christian Religion,
gathered into fixe
Principles.

The first Principle.

Question.

WHat doest thou belecue con-
cerning God?

A. There is one God creator and go-
uernour of all things, distinguished into
the Father, the Sonne, and the H. Ghost.

Prooves out of the word of God.

1. There is a God.

For the innuisible things of him, that is, his Rom. 1. 19.
eternall power and Godhead, are seene by
the creation of the world, beeing considered
in his workes, to the intent, that they should
be without excuse.

Nenerthelesse, he left not himselfe with- Act. 14. 17.
out witnesse, in that he did good and gave vs
raine from heauen, and fruitfull seasons fil-
ling our hearts with foode and gladnes.

2. There is one God.

Concerning therefore meate sacrificed to 1. Cor. 8. 4.
Idols,

Idols, we know that an Idol is nothing in the world: and that there is none other God but one.

3. He is creatour of all things.

Gen. 1.2.

In the beginning God created the heauen and the earth.

Heb. 11.3.

Through faith we vnderstand, that the world was ordained by the word of God: so that the things which we see, are not made of things which did appeare.

4. He is gouernour of all things.

Prou. 15.3.

The eyes of the Lord in euery place behold the euill and the good.

Math. 10. 10.

Yea and all the haire of our head are numbred.

5. Distinguished into the Father, the Sonne, and the holy Ghost.

Math. 3. 16.

And Iesus when he was baptizd came straight out of the water: and loe, the heauens were opened vnto him, and Iohn saw the spirit of God descending like a done and lighting vpon him.

Yer. 17.

And loe a voice came from heauen, saying, This is my beloued Sonne, in whom I am well pleased.

1. Ioh. 5. 7.

For there are three which beare record in heauen, the father, the word, and the holy Ghost: and these three are one.

The

The second Principle.

Q. What doest thou beleue concerning man, and concerning thine owne selfe?

A. All men are wholly corrupted with sinne through Adams fall, and so are become slaues of Satan, and guiltie of eternall damnation.

1. All men are corrupted with sinne.

And it is written, there is none righteous, Rom. 3. 10. no not one.

2. They are wholly corrupted.

Now the very of God peace sanctifie you throughont, and I pray God that your whole spirit, and senle, and bodie, may be kept 1. Theff. 5. 23. blamelesse vnto the comming of our Lord Iesus Christ.

This I say therefore and testifie in the Lord, that ye henceforth waike not as other Eph 4. 17. Gentiles walke in vanitie of their minde.

Hauiug their cogitation darkned, and being strangers from the life of God, through the ignorance that is in them, because of the hardnes of their heart. vers. 18.

When the Lord saw that the wickednes of man was great in the earth, and all the imaginations of the thoughts of his heart were onely euill continually. Gen. 6. 5.

3. Through

3 Through Adams fall.

Rom. 5. 12.

Wherefore as by one man, sinne entered into the world, and death by sinne, and so death went ouer all men, for so much as all men haue sinned.

4. And so are become slaues of Satan,

Eph. 2. 2.

Wherein in time past ye walked according to the course of the world, and after the prince that ruleth in the aire, euen the spirit that now worketh in the children of disobedience.

Heb. 2. 14.

For as much then as the children were partakers of flesh and blood, he also himselfe likewise tooke part with them, that he might destroy through death, him that had the power of death, that is, the deuill.

1. Cor. 4. 4.

In whome the God of this world hath blinded the waindes, that is, of Infidels, that the light of the glorious Gospel of Christ, which is the image of God, should not shine vnto them.

5. And guiltie of eternall damnation.

Gal. 3. 10.

For as many as are of the workes of the law, are vnder the curse: for it is written, Cursed is euery man that continueth not in all things, which are written in the booke of the law to doe them. Likewise then as by
the

the offence of one, the fault came on all men Rom. 5. 12.
to condemnation: so by the iustifying of one,
the benefits abounded toward all men to the
iustification of life.

The third Principle.

Q. What meanes is there for thee to
escape this damnable estate?

A. Iesus Christ the eternall Sonne of
God beeing made man, by his death vp-
on the crosse, and by his righteousnesse,
hath perfectly alone by himselfe, accom-
plished all things that are needfull for the
saluation of mankind.

1. Iesus Christ the eternall
Sonne of God.

And the word was made flesh, and dwelt Ioh. 1. 14.
among vs, and we saw the glorie thereof, as
the glorie of the onely begotten [Sonne] of
the father full of grace and truth.

2. Beeing made man.

For he in no sort tooke the angels, but he Heb. 2. 16.
tooke the seede of Abraham.

3. By his death vpon the crosse.

But he was wounded for our transgressi- Els. 53. 5.
on, he was broken for our iniquities, the cha-
stisement of our peace was vpon him, & with
his stripes we are healed.

4. And by his righteousnes.

For as by one mans disobedience many Rom. 5. 19.
more

were made sinners, so by the obedience of one shall many also be made righteous.

1 Cor. 5. 18.

For he hath made him to be sinne for vs which knew no sinne, that we should be made the righteousness of God in him.

5. Hath perfectly

Heb. 7. 25.

Wherefore he is able also perfectly to saue them that come vnto God by him, seeing he euar liueth to make intercession for them.

6. Alone by himselfe

Ag. 4. 12.

Neither is there saluation in any other, for among men there is giuen none other name vnder heauen, whereby we must be saued.

7. Accomplished all things needfull for the saluation of mankind.

1. Ioh. 2. 2.

And he is the reconciliation for our sinnes, and not for ours onely, but also for the sinnes of the whole world.

The fourth Principle.

Q. But how maist thou be made partaker of Christ and his benefits?

A. A man of a contrite and humble spirit, by faith alone apprehending and applying Christ with all his merits vnto himselfe, is justified before God and sanctified.

1. A man of a contrite and humble spirit.

For thus saith he, that is high and excellent, he that inhabiteth the eternitie, whose name is the holy one, I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to reuiue the spirit of the humble, and to giue life to them that are of a contrite heart.

Esa. 57. 15.

The sacrifices of God are a contrite spirit, a contrite and a broken heart, O God, thou wilt not despise.

Psal. 51. 17.

2. By faith alone.

As soone as Iesus heard that word spoken, he said vnto the ruler of the Synagogue, be not afraid, onely beleene.

Mark. 5. 36.

So Moses made a serpent of brasse, and set it vp for a signe, and when a serpent had bitten a man, then he looked to the serpent of brasse and liued.

Num. 21. 9.

And as Moses lift vp the serpent in the wildernesse, so must the sonne of man be lifted vp.

Ioh. 3. 14.

That whosoener beleeneth in him, should not perishe, but haue eternall life.

vers. 35.

3. Apprehending and applying Christ with all his merits vnto himselfe.

But as many as receined him to them he gaue

Ioh. 1. 12.

Ioh. 6. 35.

gane power to be the sonnes of God to them that beleue in his name. And Iesus said vnto them, I am the bread of life, he that commeth to me shall not hunger, and he that beleueth in me shall neuer thirst.

4. Is iustified before God.

Rom. 4. 2.

For what saith the Scripture, Abraham beleened God, and it was counted to him for righteousness.

ver. 6.

Enen as David declareth the blessednes of the man, vnto whome God imputeth righteousness, without workes, saying,

ver. 7.

Blessed are they whose iniquities are forgiven, and whose finnes are couered.

5. And sanctified.

Act. 15. 19.

And he put no difference betweene vs & them, after that by faith he had purified their hearts.

1. Cor. 1. 30.

But ye are of him in Christ Iesus, who of God is made vnto vs wisdom, and righteousness, and sanctification, and redemption.

The fift Principle.

Q. What are the ordinarie or vsuall meanes for the obtaining of faith?

A. Faith commeth onely by the preaching of the word, and increaseth daily by it: as also by the administration of the Sacraments and praier.

1. Faith commeth onely by the preaching of the word, and increaseth daily by it :

But how shall they call on him, in whome they haue not beleueed: how shall they beleue in him, of whome they haue not heard: and how shall they heare without a preacher?

Where there is no vision, the people decay: Prou. 29.18. but he that keepeth the law is blessed.

My people are destroyed for lacke of knowledge: because thou hast refused knowledge, I will also refuse thee, that thou shalt be no Priest to me: and seeing thou hast forgotten the law of thy God, I will also forget thy children. Hol. 4. 3.

2. As also by the administration of the Sacraments,

After he receiued the signe of circumcision, as the seale of the righteousness of faith, which he had when he was uncircumcised, that he should be the father of all them that beleue, not beeing circumcised, that righteousness might be imputed to them also. Rom. 4. 11.

Moreouer, brethren, I would not that ye should be ignorant, that all our fathers were under the cloud, and all passed through the sea, &c. 1. Cor. 10. 2.

3. And prayer.

For whosoever shall call vpon the name Rom. 10. 13.

*Sixe Principles
of the Lord shall be saved.*

The sixt Principle.

Q. What is the estate of all men after death?

A. All men shall rise againe with their owne bodies, to the last iudgement, which beeing ended, the godly shall possesse the kingdome of heauen: but vnbelieuers and reprobates shall be in hell, tormented with the deuill and his angels for euer.

1. All men shall rise againe with their owne bodies,

Ioh. 5. 28.

Maruell not at this: for the houre shall come, in the which all that are in the graues shall heare his voice.

verf. 29.

And they shall come forth that haue done good, vnto the resurrection of life: but they that haue done euill, vnto the resurrection of condemnation.

2. To the last iudgement.

Eccles. 12. 14.

For God will bring euery worke vnto iudgement, with euery secret thing, whether it be good or euill.

Math. 12. 36.

But I say vnto you, that of euery idle word that men shall speake, they shall giue account thereof, at the day of iudgement.

2. Pet. 2. 7.

3. Which beeing ended, the godly
And deliuered iust Lot, vexed with the

uncleane conuersation of the wicked.

And the Lord said vnto him: Go through Ezech. 9.
the midst of the citie, euen through the midst
of Ierusalem, and set a marke vpon the fore-
heads of them that mourne, and crie for all
the abominations that be done in the midst
hereof.

4. shall possesse the king-
dome of God.

Then shall the King say to them on his
right hand, Come ye blessed of my father, in- Math. 25. 34.
herit ye the kingdome prepared for you, from
the beginning of the world.

But vnbeleeuers and reprobates shall
be in hell fire tormented with the
deuill and his angels.

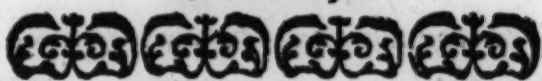
Then shall he say vnto them on the left
hand, depart from me ye cursed into everla- vers. 41.
sting fire, which is prepared for the deuil and
his angels.

The Scriptures for prooffe were onely
quoted by the author, to mooue thee to
search the: the words themselues I haue
expressed, at the earnest request of many
that thou maist more easily learne them:
yet thou wilt be ignorant, thy malice is
evident; if thou gainest knowledge, giue
God the glorie in doing his will.

Thine T. S.

B 2

THE



THE EXPOSITION OF the Principles.

The first Principle expounded.

Question.

What is God?

a Joh 4.24.

A. God is a ^aspirit, or a spir-
rituall substance, most wise, most holy, e-
ternall, infinite.

Q. How doe you perswade your self
that there is such a God?

A. Besides the testimonie of the Scrip-
ture, plaine reason will shew it.

Q. What is one reason?

*b Rom 1.20.
Ac. 14.17.*

A. When I consider ^bthe wonderfu-
frame of the world, me thinkes the fill
creatures that be in it could neuer make
it: neither could it make it selfe, and there-
fore besides all these, the maker of it mu-
needes be God. Euen as when a man
comes into a strange countrey, and se-
faire and sumptuous buildings, and y-
findes no liuing creatures there besid-
birds and beasts, he will not imagine th-
either birds or beasts reared those bui-
dings, but he presently conceiues, th-
some men either are or haue bin there.

Q. Wh

Q. What other reasons haue you?

A. ^c A man that commits any sinne, ^{c Rom. 2. 15.}
as murder, fornication, adulterie, bla- ^{Gen. 38. 10.}
phemie, &c. albeit he doth so conceale ^{and 17. 14.}
the matter, that no man liuing know of it,
yet oftentimes he hath a griping in his
conscience, and feeles the very flashing
of hell fire: which is a strong reason to
shew that there is a God, before whose
iudgement seate he must answer for his
fact.

Q. How many Gods are there?

A. No ^d more but one.

^d 1. Cor. 8. 6.

Q. How doe you conceiue this one
God in your minde?

A. Not ^e by framing any image of ^e Deut. 4. 16.
him in my minde (as ignorant folks doe, ^{Amos 4. 17.}
that thinke him to be an old man sitting
in heauen) but I conceiue him by his
properties and works.

Q. What be his cheife properties?

A. First, he is ^f most wise, vnderstan- ^f Job 12. 17.
ding all things aright, and knowing the
reason of them. ^g Secondly, he is most ho- ^g Isa. 6. 1.
ly, which appeareth in that he is most iust ^{Exod. 20. 5, 6.}
and mercifull, vnto his creatures. Third-
ly, he is eternall, ^h without either begin- ^h Isa. 44. 4.
ning or end of daies. Lastly, he is infinite, ⁱ Psalms. 146.
both because he is present in all places,



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ning or end of daies. Lastly, he is ⁱinfinite, ^{i Psal. 139. 7.}
both because he is present in all places,

and because he is of power sufficient to doe whatsoeuer he ^k will.

k Iob 9.4.
Deut. 10. 17.

Q. What be the works of God?

1 Ier. 10. 12.
Plal. 33. 6.

A. ¹ The creation of the world, and of euery thing therein, and the preferuation of them beeing created by his *speciall providence*.

Q. How know you that God gouerneth euery particular thing in the world by his *speciall providence*?

m Matth. 10. 10.
l ro. 16. 27.
n I euit. 26. 26
Matth. 4. 4.

A. To omit the ^m Scriptures, I see it by experience: ⁿ meate, drinke, and cloathing, beeing void of heat and life, could not preserve the life of man, vnlesse there were a *speciall providence* of God to giue vertue vnto them.

Q. How is this one God distinguished?

o 1. Ioh. 5. 7.
Matth 3. 11.

p Ioh. 5. 36.

A. ^o Into the *Father* which begetteth the Sonne: into the *Sonne* who is begotten of the Father: into the *P holy Ghost*, who proceedeth from the Father and the Sonne.

The second Principle expounded.

Q. Let vs now come to our selues, and first tell me what is the naturall estate of man?

q Eph. 2. 1.
r Tim. 5. 5.

A. Euery man is by nature ^q dead in sinne, as a loathsome carrion, or as a dead corpes

corpes lyeth rotting and stinking in the graue hauing in him the seede of all sins.

Q. What is sinne?

A. Any ^r breach of the law of God, if ^{11. Ioh. 2.4.}
it be no more but the least want of that ^{Rom. 7.7.}
which the law requireth. ^{Gal. 3.10.}

Q. How many sorts of sinne are there?

A. Sinne is either ^f the corruption of nature, or any euill actions that proceede ^{f Col. 3.9.}
of it as fruits thereof. ^{Psal. 51.5.}

Q. In whome is the corruption of nature?

A. In all men; ^r none excepted. ^{f Rom. 3.10.}

Q. In what part of man is it?

A. In euery ^u part both of bodie and ^{u Gen. 6.5.}
soule, like as a leprosie that runneth from ^{1. Thess. 5.23.}
the crowne of the head, to the sole of the foote.

Q. Shew me how euery part of man is corrupted with sinne.

A. First, in the ^z minde there is no- ^{x 1. Cor. 2.14.}
thing but ignorance and blindnesse con- ^{Rom. 8.5.}
cerning heauenly matters. Secondly,
^y the conscience is defiled, beeing al- ^{y Tit. 1.15.}
waies either benumbed with sinne, or els ^{Eph 4.18.}
turmoiled with inward accusations and ^{Eia. 57.20.}
terroures. Thirdly, ^z the will of man one- ^{z Phil. 2.13.}
ly willeth and lusteth after euill. Fourth- ^{Ioh 15.19.}

a Gal. 5. 4

ly, the ^a affections of the heart, as loue, ioy, hope, desire, &c. are mooued & stirred to that which is euill to imbrace it, & they are neuer stirred vnto that which is good, vnlesse it be to eschew it. Lastly, the ^b members of the bodie are the instruments and tooles of the mind for the execution of sinne.

b Rom. 6. 19.

Q. What be those euill actions that are the fruits of this corruption?

c Gen. 6. 5.

A. Euill^c thoughts in the mind, which come either by a mans own conceiuing, or by the ^d suggestion of the deuill: euill motions and lusts stirring in the heart, and from these arise euill words & deeds, when any occasion is giuen.

d Ioh. 15. 2.

A^c 5. 2.

e Chr. 21. 6.

Q. How commeth it to passe that all men are thus defiled with sinne?

e Rom. 5. 12.

and 16. 19.

Gen. 3.

A. By ^e Adams infidelitie and disobedience, in eating the forbidden fruit: euen as we see great personages by treason doe not onely hurt themselues, but also staine their blood, and disgrace their posteritie.

Q. What hurt comes to man by his sinne?

f Gal. 3. 10.

A. ^f He is continually subiect to the curse of God in his life time, in the end of his life, and after this life.

Q. What

Q. What is the curse of God in this life?

A. In the bodie, diseases, aches, paines: g Deut. 28. 28.
in the soule, blindnes, hardnes of heart, 22, 27, 63, 66,
horror of conscience: in goods, hinder- 67.
rances, and losses: in name, ignominie &
reproch: lastly, in the whole man, bondage
vnder Satan the prince of darknes.

Q. What manner bondage is this?

A. This ^h bondage is when a man is the h Heb. 2. 14.
sclaue of the deuill, and hath him to raigne Eph 2. 2.
in his heart as his God. 2. Cor. 4. 4.
Luk. 11. 11.

Q. How may a man know whether Satan be his God or not?

A. He may know by this: if he giue obedience to him in his heart, and expresse it in his conuersation.

Q. And how shall a man perceiue this obedience?

A. If he ⁱ take delight in the euill i loh. 8. 44.
2. loh. 3. 8. motions that Satan puts in his heart, and doe fulfill the *lusts* of the deuill.

Q. What is the curse due to man in the ende of this life?

A. ^k Death, which is the separation k Rom. 5. 12.
of bodie and soule.

Q. What is the curse after this life?

A. ^l Eternall damnation in hell fire, l Gal. 3. 10.
whercof euery man is guiltie, and is in as Rom. 3. 12.
great

great danger of it, as the traitour apprehended is in danger of hanging, drawing, and quartering.

The third Principle expounded.

Q. If damnation be the reward of sinne, then is a man of all creatures most miserable. A dogge or a toad when they die all their miserie is ended: but when a man dieth, there is the beginning of his woe.

A. It were so indeed, if there were no meanes of deliuerance: but God hath shewed his mercie in giuing a *Sauour* to mankind.

Q. How is this Sauour called?

A. ^m Iesus Christ.

Q. What is Iesus Christ?

A. The ⁿ eternall Son of God made man in all things, euen ^o in his *infirmities* like other men, saue onely in sinne.

Q. How was he made man voide of sinne?

A. He was ^pconceiued in the wombe of a *Virgin*, and *sanctified* by the holy Ghost at his conception.

Q. Why must our Sauour be both God and man?

A. He ^q must be a man, because man hath sinned, and therefore a man must die

^m Matth. 1. 21.

ⁿ Heb. 2. 16.

^o Ioh. 1. 14.

^o Heb. 5. 7.

^p Mark. 1. 18.

^p Matth. 1. 18.

^q 1. Tim. 2. 5.

die for sinne to appease Gods wrath : he must be God, to sustaine and vphold the māhood, to ouercome & vāquish death.

Q. What be the offices of Christ to make him an all-sufficient Sauour ?

A. ^r He is a Priest, a Prophet, a king. r Psal. 45. 7.

Q. Why is he a Priest ?

Luk. 4. 18.

A. To worke the meanes of saluation in the behalfe of mankind.

Deut 18. 15. 18.

Luk. 1. 31.

Psal 100. all.

Q. How doth he worke the meanes of saluation ?

A. ^r First, by making *satisfaction* to his Father for the sinne of man : secondly, by making *intercession*. r Matth. 20. 28.

Heb. 7. 25. 28.

Q. How doth he make satisfaction ?

A. By two meanes: and the first is by offering a *sacrifice*.

Q. What is this Sacrifice ?

A. ^r Christ himselfe, as he is man, consisting of bodie and soule. r Esa. 53. 10.

Q. What is the ^u Altar ?

u Apoc. 8. 3.

A. Christ as he is God is the *Altar* on which he sacrificed himselfe. Heb. 13. 10.

Q. Who was the Priest ?

A. None but ^x Christ, and that as he is both God and man. x Heb. 5. 5, 6.

Q. How oft did he sacrifice himselfe ?

A. Neuer but ^y once.

y Heb. 9. 28.

Q. What death did he suffer when he sacrificed.

sacrificed himselfe ?

A. A death vpon the crosse, peculiar to him alone : for² besides the separation of bodie and soule, he felt also the *pangs of hell*, in that the whole wrath of God due to the sinne of man was powred forth vpon him.

Q. What profit commeth by his sacrifice ?

A. Gods^a wrath is appeased by it.

Q. Could the sufferings of Christ which were but for a short time, counteruaile euerlasting damnation, and so appease Gods wrath ?

A. Yea : for seeing Christ suffered
^b God suffered, though not in his Godhead : and that is more then if all men in the world had suffered for euer and euer.

Q. Now tell me the other meanes of *sanctification*.

A. It is the perfect *fulfilling of the law*.

Q. How did he fulfill the law ?

A. By^c his perfect *righteousnes*: which consisteth of two parts : the first, the *integritie and purenes* of his humane nature : the other, ^d his *obedience* in performing all that the law required.

Q. You haue shewed how Christ doth make *satisfaction*, tell me likewise how

Mat. 27. 32.
h. 12. 3.
m. 27. 32.
l. 22. 44.

Heb. 9. 26.

Act. 10. 18.
Cor. 3. 16.

1. Cor. 1. 30.
m. 2. 19.
Cor. 3. 21.

Rom. 5. 18.
m. 4. 8.

how he doth make *intercession*?

A. He alone doth continually ^{d ap} appeare before his father in heauen, making the faithfull and all their prayers acceptable vnto him, by applying of the merits of his owne perfect *satisfaction* to them. d Rom. 8. 34.
1. Pet. 1. 3.

Q. Why is Christ a Prophet?

A. To ^c reueale vnto his Church the way and meanes of saluation: and this he doth outwardly by the ministerie of his word, and inwardly by the teaching of his holy Spirit. e Joh. 6. 45.
Math. 3. 34.

Q. Why is he also a King?

A. That he might *bountisfully bestow* see 9. 9. vpon vs, and *conuey* vnto vs all the fore-said meanes of saluation.

Q. How doth he shew himselfe to be a King?

A. In that being *dead* and *buried*, he e Act. 20. 34.
Eph. 4. 8.
Act. 2. 31. rose from the graue, quickned his dead bodie, ascended into heauen, and now *sitteth at the right hand* of his father, with full power and glorie in heauen.

Q. How els?

A. In ^b that he doth continually inspire & direct his seruants by the diuine power of his holy spirit, according to his holy word. h Eph. 5. 4.
and 30. 21.

Q. But

Q. But to whome will this blessed King communicate all these meanes of saluation?

Math. 20. 16.

ph. 1. 11.

Ioh. 2. 2.

A. He ¹offereth them to many, & they are *sufficient* to saue all mankind: but all shall not be saued thereby, because by faith they will not receiue them.

The fourth Principle expounded.

Q. What is faith?

Ioh. 1. 12.

id. 6. 35.

al. 3. 37.

ol. 2. 13.

A. Faith is a ^kwonderfull grace of God, by which a man doth apprehend and applie Christ, and all his benefits vn- to himselfe.

Q. How doth a man applie Christ vnto himselfe, seeing we are on earth, and Christ in heauen?

Cor. 1. 13.

1m. 8. 16.

A. This ¹appling is done by *assu- rance*, when a man is verily perswaded by the holy Spirit, of Gods fauour towards himselfe *particularly*, and of the forgiue- nes of his *owne* finnes.

Q. How doth God bring men truly to belecue in Christ?

A. First, he prepareth their hearts, that they might be capable of faith: and then he worketh faith in them.

Q. How doth god prepare mēs hearts?

Ezek. 19.

ol. 6. 12.

A. ^mBy brusing them, as if one would breake an hard stone to powder: and this

this is done by *humbling* them.

Q. How doth God humble a man?

A. By working in him a sight of his finnes, and a sorrow for them.

Q. How is the sight of sin wrought?

A. By the ^a morall law: the summe ^{n Rom. 3. 10. and 7. 7-8.} whereof is the ten Commandements.

Q. What finnes may I finde in my selfe by them?

A. Tenne.

Q. What is the first?

A. ^a To make something thy God ^{a Com. 1.} which is not God, by fearing it, louing it, and so trusting in it more then in the true God.

Q. What is the second?

A. ^b To worship false Gods, or the ^{b 1. 1.} true God in a false manner.

Q. What is the third?

A. ^c To dishonour God, in abusing ^{c 1. 1. 1.} his titles, words, and workes.

Q. What is the fourth?

A. ^d To breake the Sabbath, in do- ^{d 1. 1. 1.} ing the works of their calling, and of the flesh: and in leauing vndone the workes of the Spirit.

Q. What be the fixe latter?

A. To doe any thing that may hin- ^{e v.} der thy neighbours ^{f v. 1.} dignitie, ^{g v. 1. 1.} life, ^{h v. 1. 1.} & cha- ^{i v. 1. 1.} stitie,

LVIII.
i IX.
K X.

stittie, ^h wealth, ⁱ good name; ^k though it be but in the secret thoughts and motions of the heart, vnto which thou giuest no liking or consent.

Q. What is sorrow for sinne?

I A⁸. 2. 37. 38.
Cant. 5. 4.
1. Tim. 1. 15.
Luk. 15. 21.
Ezra 9. 6. 7.

A. It is ^l when a mans conscience is touched with a liuely feeling of Gods displeasure for any of these sinnes: in ^m such wise, that he vtterly despaires of saluation in regard of any thing in himselfe, acknowledging that he hath deserued shame and confusion eternally.

Q. How doth God worke this sorrow?

A. By the terrible curse of the Law.

Q. What is that?

ⁿ Gal. 3.

A. He ⁿ which breaks but one of the commandements of God, though it be but once in all his life time, and that onely in one thought, is subiect to, and in danger of eternall damnation thereby.

Q. When mens hearts are thus prepared, how doth God ingraft faith in them?

A. By working certaine inward motions in the heart, which are the seedes of faith, out of which it breedeth.

Q. What is the first of them?

A. When a man humbled vnder the bur-

burden of his finnes, ° doth acknowledge o Esa. 55. 2.
and feele that he stands in great neede of Iob. 7. 13.
Christ. Luki. 1. 53.

Q. What is the second?

A. An p^r hungry desire and a lon- p Ret. 11. 16.
ging to be made partaker of Christ and
all his merits.

Q. What is the third?

A. A q^u flying to the throne of grace q Heb. 4. 16.
from the sentence of the Law pricking
the conscience.

Q. How is it done?

A. By r^e praying with sending vp loud r Luk. 15. 18. 19.
cries for Gods fauour in Christ in the Math. 15. 22. 23.
pardoning of sinne: and with feruent Ag. 2. 22.
perseuerance herein, till the desire of the 2. Cor. 12. 16.
heart be gratified.

Q. What followeth after all this?

A. God then, according to his mer- r Math. 7. 7.
cifull promise, lets the poore sinner feele Esa. 65. 24.
the assurance of his loue wherewith he Iob 33. 26.
loueth him in Christ, which assurance is
a lively faith.

Q. Are there diuers degrees and mea-
sures of true faith?

A. Yea.

r Rom. 1. 17.
Luk. 17. 9.

Q. What is the least measure of true
faith that any man can haue?

A. When a man of an humble spirit

C I

by

2 Esā. 42. 3.
Math. 17. 30.
Luk. 17. 5.

by reason of the "littlenesse of his faith" doth not yet *feele* the assurance of the forgiuenesse of his sinnes, and yet he is perswaded that they are pardonable, and therefore desireth that they should be pardoned, and with his heart praieth to God to pardon them.

Q. How doe you know that such a man hath faith?

2 Rom. 8. 23, 24
Gal. 4. 6.
Math. 5. 6.

A. These *desires* and *praiers* are testimonies of the Spirit, whose propertie it is to stirre vp a *longing* and a *lusting* after heauenly things, with *sighes* & *groanes* for Gods fauour and mercie in Christ. y Nowe where the Spirit of Christ is, there is Christ dwelling: & where Christ dwelleth, there is true faith, how weake soeuer it be.

y Rom. 8. 9.
Eph. 1. 17.

Q. What is the greatest measure of faith?

A. When a man daily increasing in faith, comes to be *fullie perswaded* of Gods loue in Christ towards himselfe *particularly*, and of the forgiuenes of his owne sinnes.

2 Rom. 8. 38, 39.
Cant. 8. 6, 7.

Q. When shall a Christian heart come to this full assurance?

b. Tim. 4. 7, 8.
Psal. 13. 6. with
2, 3, 4 verses.

A. Not^b at the first, but in some continuance of time, when he hath beene well

well practised in Repentance, and hath had diuerse experiences of Gods loue vnto him in Christ: then after them will appeare in his heart the fulnes of perswasion: which is the ripenes ^c and strength of faith. c Rom. 4. 16. 21

Q. What benefits doth a man receiue by faith in Christ?

A. Hereby ^d he is iustified before God and sanctified. d 1. Cor. 1. 30.
Act. 15. 9.

Q. What is this to be iustified before God? Rom. 4. 3.

A. It ^e comprehendeth two things: e Rom. 8. 33.
the first, to be cleared from the *guiltines* and punishment of sinne: the second, to be accepted as perfectly righteous before God.

Q. How is a man cleared from the guiltines and punishment of his sinnes?

A. By Christs ^f sufferings and death vpon the crosse. f Col. 1. 22.
1. Pet. 2. 24.
1. Ioh 1. 17.

Q. How is he accepted righteous before God?

A. By the ^g righteousness of Christ imputed to him. g 2. Cor. 5. 21.

Q. What profit comes by beeing thus iustified?

A. Hereby ^h and by no other meanes in the world, the beleuer shall be accep- h Rom. 4. 17.
Apoc. 21. 27.

ted before Gods iudgement seat, as *worthie* of eternall life by the *merits* of the same righteousness of Christ.

Q. Doe not good workes then make vs *worthie* of eternall life?

A. No: for God who is perfect righteousness it selfe, will finde in the best works we doe, more matter of damnation then of saluation: and therefore^k we must rather *condemne* our selues for our good workes, then looke to be iustified before God thereby.

Q. How may a man know that he is iustified before God?

A. He neede not ascend into heaven to search the secret counsell of God:¹ but rather descend into his owne heart to search whether *he be sanctified* or not.

Q. What is it to be sanctified?

A. It comprehendeth two things: the first to be purged from the *corruption* of his owne nature: the second to be indued with inward righteousness.

Q. How is the *corruption* of sinne purged?

A. By theⁿ *merits* and power of Christs death, which being by faith applied, is as a *corasine* to abate, consume, and weaken the power of all sinne.

Q. How

^k Psal. 143. 3.
Esa. 64. 6.
Iob 5. 3.

¹ Rom. 8. 3.
¹ Ioh 3. 9.

ⁿ Rom. 6. 4.
¹ Pet. 4. 1, 2.

Q. How is a man indued with inherent righteousness?

A. Through the ^o vertue of Christs resurrection, which beeing applied by faith is as a *restorative* to reuue a mā that is dead in sinne to newnes of life.

^o Rom. 6. 5. 6.
Phil. 3. 10.

Q. In what part of man is sanctification wrought?

A. In Peuery part of bodie and soule.

^p 1. Thes. 5. 13.

Q. In what time is it wrought?

A. It is ¹ begun in this life, in which the faithfull receiue onely the *first fruits* of the spirit, and it is not finished before the ende of this life.

^q Rom. 8. 23.
^{2.} Cor. 5. 2. 3.

Q. What graces of the Spirit doe v-
sually shew themselves in the heart of a
man sanctified?

A. The *hatred* of sinne, and the *loue* of righteousness.

^r Psal. 119.
113. & 40. 9. &
101. 3.

Q. What proceedes of them?

A. *Repentance*, which is ¹ a settled purpose in the heart, with a carefull indea-
uour to leaue all his sinnes, and to liue a
Christian life, according to all Gods cō-
mandements.

Rom. 7. 23.
¹ Pal 119. 57.
112.

Q. What goeth with repentance?

A. A continuall fighting and strug-
gling against the assaults of a mans owne
flesh, against the motions of the deuill,

and the inticements of the world.

Q. What followeth after a man hath gotten the victorie in any temptation or affliction?

1 Rom. 8. 1.
1 Cor. 1. 5.

A. Experience of Gods loue in Christ, and so increase of peace of conscience, and ioy in the holy Ghost.

Q. What followeth if in any temptation he be overcome, and through infirmities fall?

11 2 Cor. 7. 8. 9.
Math. 26. 72.

A. After a while there will arise a *godly sorrow*, which is when a man is grieved for no other cause in the world but for this onely, that by his sin he hath displeased God, who hath bin vnto him a most mercifull and louing Father.

Q. What signe is there of this sorrow?

11 1 Pet. 2. 19.

A. The true signe^x of it is this, when a man can be grieved for the very *disobedience to God* in his euill word or deed, though he should neuer be punished, and though there were neither heauen nor hell.

Q. What followeth after this sorrow?

11 2 Cor. 7. 11.

A. Repentance *y renewed a fresh.*

Q. By what signes will this repentance appeare?

11 2 Cor. 7. 11.

A. By ² sequen. 1. A care to leaue the sinne into which he is fallen. 2. An

vltter

utter condemning of himselfe for it, with a crauing of pardon. 3. A great anger against himselfe for his carelesnes. 4. A feare least he should fall into the same sinne againe. 5. A desire euer after to please God. 6. A zeale of the same. 7. Reuenge vpon himselfe for his former offence.

The fifth Principle expounded.

Q. What outward meanes must we vse to obtaine faith and all blessings of God which come by faith?

A. The preaching^a of Gods word and the administration of the *Sacraments*, and prayer.

^a Pro. 19. 18.
Rom. 10. 14.
Math. 21. 19. 20.
2. Tim. 3. 16.

Q. Where is the word of God to be found?

A. The whole word of God needfull to saluation, is set downe in the holy Scriptures.

Q. How know you that the Scriptures are the word of God, and not mens pollicies?

A. I am assured of it, first, ^b because the holy Ghost perswadeth my conscience that it is so. Secondly, I see it by experience: for the preaching of the ^c scriptures haue the power of God in them to *humble a man*, when they are preached,

^b Eph. 1. 13.

^c Heb. 4. 12.
1. Cor. 14. 25.

ched and cast him downe to hell, and afterward to *reflore* and raise him vp againe.

Q. What is the vse of the word of God preached?

d Rom. 1. 17.
2. Cor. 3. 15.
Heb. 4. 2.

A. First it ^d*breedeth*, and then it increaseth faith in them which are chosen to saluation: but vnto them that perish, it is by reason of their corruption, *an occasion* of their further damnation.

Q. How must we heare Gods word that it may be effectuell to our saluation?

1 Tim. 1. 10.
Ae. 16. 14.
Heb. 4. 2.
Esa. 66. 2.
Luk. 2. 51.
Psal. 119. 11.

A. We ^e must come vnto it with hunger-bitten hearts, hauing an appetite to the word, we must marke it with attention, receiue it by faith, submit our selues vnto it with feare and trembling, euen then when our faults are reprooued: lastly, we must hide it in the corners of our hearts, that we may frame our liues and conuersations by it.

Q. What is a Sacrament?

From. 4. 11.
Gen. 17. 12.
Gal. 3. 1.

A. A ^f*signe* to represent, a *seale* to confirme, an *instrument* to conuey Christ and all his benefits to them that doe belecue in him.

Q. Why must a Sacrament represent the mercies of God before our eies?

A. Because we are dull to conceiue
and

and to remember them.

Q. Why doth the Sacrament scale vnto vs the mercies of God ?

A. Because we are full of vnbeleefe and doubting of them.

Q. Why is the Sacrament the instrument of the Spirit to conuey the mercies of God into our hearts ?

A. Because we are like *Thomas*, we will not beleefe til we feele them in some measure in our hearts.

Q. How many Sacraments are there ?

A. Two 8 and no more: *Baptisme*, by 1st Cor. 10. 1. which we haue our *admissiō* into the true Church of God : & the *Lords Supper*, by which we are nourished and *preserued* in the true Church after our admission.

Q. What is done in Baptisme ?

A. ^h In the assemblie of the Church the *couenant of grace* betweene God and the partie baptized, is solemnely confirmed and sealed.

h A. 2. 38.

Tit. 3. 5.

Act. 22. 16.

Math 28. 19.

Q. In this couenant what doth God promise to the partie baptized ?

A. ⁱ Christ with all blessings that come by him.

i Gal. 3. 27.

1. st Cor. 3. 21.

Q. To what condition is the partie baptized bound ?

A. To ^k receiue Christ, and to repent k Mark. 16. 76. of his sinne.

Q. What

Q. What meaneth the *sprinkling* or *dipping* in water?

* 1. Pet. 1.22

A. It ^{*}seales vnto vs remission of sins and sanctification by the obedience and sprinkling of the blood of Christ.

Q. How commeth it to passe that many after their Baptisme for a long time feele not the effect and fruit of it, and some neuer?

A. The fault is not in God, who keepes his couenants, but the fault is in themselues: in that they do not keepe the cōdition of the couenāt to receiue Christ by faith, and to repent of all their sinnes.

Q. When shall a man then see the effect of his baptisme?

k Heb. 10. 20.

1 Pet. 3.21.

A. At ^k what time soeuer he doth receiue Christ by faith, though it be many yeares after, he shall then feele the power of God to regenerate him, and to worke all things in him, which he offered in baptisme.

Q. How if a man neuer keepe the condition, to which he bound himselte in baptisme?

1 Deut. 33. 27. 28.

Ecclesi. 3. 4.

A. His damnation¹ shall be the greater, because he breaketh his vow made to God.

Q. What is done in the L. Supper?

A. The

A. The former couenant solemnely ratified in Baptisme, is renewed^m in the L. ^{m 1. Cor. 11. 23.} Supper, betweene the Lord himselfe and ^{24. 25. & 12. 13.} the receiuer.

Q. What is the receiuer?

A. Euery oneⁿ that hath beene bapti- ^{n 1. Cor. 11. 30.} zed, and after his baptisme hath truly be- ^{31.} lieued in Christ, and repented of his ^{Math. 5. 22. 23.} sinnes from his heart. ^{Ela. 66. 23.}

Q. What meaneth the bread & wine, the eating of the bread and drinking of the wine?

A. These outward actions^o are a se- ^{o 1. Cor. 10. 6.} cond seale, set by the Lords owne hand ^{17.} vnto his couenant. And they doe giue euery receiuer to vnderstand, that as God doth blesse the bread and wine, to preferue and strengthen the bodie of the receiuer: so Christ apprehended and receiued by faith, shall nourish him, and preferue both bodie and soule vnto eternall life.

Q. What shall a true receiuer feelee in himselfe after the receiuing of the Sacrament?

A. The increase of his faith in Christ, ^{11. Cor. 10. 16.} the increase of sanctification, a greater ^{17. & 11. 21.} measure of dying to sinne, a greater care to liue in newnes of life.

Q. What

Q. What if a man after the receiuing of the Sacrament, neuer finde any such thing in himselfe?

A. He may wel suspect himselfe, whether he did ener repent or not: and thereupon is to vse meanes to come to sound faith and repentance.

Q. What is an other meanes of increasing faith?

A. Prayer.

Q. What is prayer?

*1. Joh. 5. 14.
1. Tim 2. 1.
Phil. 4. 6.*

A. A familiar speech with God in the name of Christ: in which either we craue things needefull, or giue thanks for things receiued.

Q. In asking things needefull, what is required?

A. Two things, an earnest desire, and faith.

Math. 24.

Q. What things must a Christian mans heart desire?

A. Sixe things especially.

Q. What are they?

*a Petition. I.
b II.*

c III.

d IV.

A. 1. ^a That he may glorifie God: 2. That ^b God may raigne in his heart and not sin: 3. That ^c he may doe Gods will, and not the lusts of his flesh: 4. ^d That he may relie himselfe on Gods prouidence for all the meanes of this temporall

all life: 5. That he may be iustified, and
be at peace with God: 6. ^f That by the ^{fv} power of God he may be strengthened
against all temptations.

Q. What is faith?

A. A ^g perswasion, that those things ^{g Amen}
which we truly desire, God will graunt
them for Christs sake.

The sixth Principle expounded.

Q. After that a man hath led a short
life in this world, what followeth then?

A. Death, which is the parting asun-
der of bodie and soule.

Q. Why doe wicked men and vnbe-
leeuers die?

A. That their bodies may goe to the
earth, and their ^q soules may be cast into ^{q Luk. 16. 32.}
hell fire. ^{33.}

Q. Why do the godly die, seing Christ
by death hath ouercome death?

A. They die for this ende, that ^r their ^{r Luk. 23. 43}
bodies may rest for a while in the earth, ^{Act. 7. 70.}
and their soules may enter into heauen ^{L Thess. 4. 14.}
immediatly. ^{Heb. 2. 14.}
^{1. Cor. 15. 56}

Q. What followeth after death?

A. The day of iudgement.

Q. What signe is there to know this
day from other daies?

A. ^f Heauen and earth shall be consu-
med ^{f 2. Pet. 3. 10.}

med with fire immediatly before the coming of the Iudge.

Q. Who shall be Iudge?

A. Iesus Christ the Sonne of God.

Q. What shall be the coming to iudgement?

A. He shall come in the cloudes in
 11. Th. 4. 16, 17. great maiestie and glorie, with infinite companie of angels.

Q. How shall a man be cited to iudgement?

A. At the ^u sound of a trumpet, the
 u Math. 24. 3. liuing shall be changed in the twinkling
 of an eye, and the dead shall rise againe e-
 x Job. 19. 26. uery one with ^x his owne bodie, and all
 shall be gathered together before Christ:
 and after this, the good shall be seuered
 y Math. 25. 32, 33 from the bad, y these standing on the left
 hand of Christ, the other on the right.

Q. How will Christ trie & examine euery mans cause?

A. The ^a books of euery mans doings
 a 2. Pet. 20. 12. shall be laid open, mens consciences shall
 Dan. 7. 10. be made either to accuse them, or excuse
 them, and euery man shall be tried by the
 workes which he did in his life time, be-
 cause they are open and manifest signes
 b of faith or vnbeleefe.

b Joh. 3. 18.
 and 5. 24.

Q. What sentence will he giue?

A. He

A. He will giue sentence of saluation c Mat. 25. 33. 34 to the Elect and godly : but he will pronounce sentence of damnation against vnbeleeuers and reprobates.

Q. What state shall the godly be in after the day of iudgement?

A. They ^d shall continue for euer in the highest heauen in the presence of God, haui^g full fellowship with Christ Iesus, and rainging with him for euer. d Math. 25. 34. Apoc. 21. 2. 3. 4. 11.

Q. What state shall the wicked be in after the day of iudgement?

A. In eternall perdition and destruction in hell fire.

Q. What is that?

A. It ^c stands in three things especially: 1. a perpetuall separation from Gods comfortable presence: 2. fellowship with the deuill and his angels: 3. an horrible pang and torment both of bodie and soule, arising of the feeling of the whole wrath of God, powred forth on the wicked for euer world without ende: and if the paine of one tooth for one day be so great, endlesse shall be the paine of the whole man, bodie and soule for euer and euer. e 2. Theff. 1. 9. Pla. 66. 24. Apoc. 21. 8.

Iosuahs godly resolution
in a conference with Caleb, touching
houshold gouernement, for well or-
dering a familie:

WITH

A twofold Catechisme for instruction
of youth; the first short, for the weaker
sort, set forth in fixe principall pointes; the
latter large for other of greater growth,
& followeth the order of the common Au-
thorized Catechisme, and is an explana-
tion thereof: both set forth for the be-
nefit of his Christian friends
and well-willers.

*By Richard Bernard preacher of Gods word,
at Woorkesoppe in Nottingham-shire.*

1. Pet. 2.2.

As new-borne babes desire that sincere milke of
the word, that ye may grow thereby,



Printed by IOHN LEGATT,
Printer to the Vniuersitie of Cambridge.
And are to be sold in Pauls Church-yard at the
signe of the Crowne by Simon Waterson.
1609.

Q. What if a man after the receiuing of the Sacrament, neuer finde any such thing in himselfe?

A. He may wel suspect himselfe, whether he did ener repent or not: and thereupon is to vse meanes to come to sound faith and repentance.

Q. What is an other meanes of increasing faith?

A. Prayer.

Q. What is prayer?

2. Ioh. 5. 14.
1. Tim 2. 1.
1. Phil. 4. 6.

A. ^r A familiar speech with God in the name of Christ: ^s in which either we craue things needefull, or giue thanks for things receiued.

Q. In asking things needefull, what is required?

A. Two things, an earnest desire, and faith.

Math. 11. 24.

Q. ^r What things must a Christian mans heart desire?

A. Sixe things especially.

Q. What are they?

a Petition. I.
b II.

c III.

d IV.

A. 1. ^a That he may glorifie God: 2. That ^b God may raigne in his heart and not sin: 3. That ^c he may doe Gods will, and not the lusts of his flesh: 4. ^d That he may relie himselfe on Gods prouidence for all the meanes of this tempo-
rall

all life: 5. That he may be iustified, and be at peace with God: 6. ^f That by the ^{fv} power of God he may be strengthened against all temptations.

Q. What is faith?

A. A ^g perswasion, that those things which we truly desire, God will graunt them for Christs sake. ^{g Amen}

The sixth Principle expounded.

Q. After that a man hath led a short life in this world, what followeth then?

A. Death, which is the parting asunder of bodie and soule.

Q. Why doe wicked men and vnbelieuers die?

A. That their bodies may goe to the earth, and their ^q soules may be cast into hell fire. ^{q Luk. 16. 23. 23}

Q. Why do the godly die, seing Christ by death hath ouercome death?

A. They die for this ende, that ^r their bodies may rest for a while in the earth, and their soules may enter into heauen immediatly. ^{r Luk. 23. 43. AEt. 7. 70. 1. Theff. 4. 14. Heb. 2. 14. 1. Cor. 15. 5.}

Q. What followeth after death?

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Q. What signe is there to know this day from other daies?

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The first of these is the fact that the
 world is not a uniform whole, but a
 collection of many different parts, each
 with its own life and character. The
 second is that the world is not a static
 thing, but a living, growing organism.
 The third is that the world is not a
 simple machine, but a complex system
 of many interacting parts. The fourth
 is that the world is not a collection of
 isolated facts, but a continuous flow
 of events and processes. The fifth is
 that the world is not a collection of
 separate individuals, but a community
 of many different beings, each with
 its own role to play. The sixth is that
 the world is not a collection of
 disconnected parts, but a unified whole.
 The seventh is that the world is not a
 collection of random events, but a
 system of many interconnected parts.
 The eighth is that the world is not a
 collection of isolated facts, but a
 continuous flow of events and processes.
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 collection of separate individuals, but a
 community of many different beings, each
 with its own role to play. The tenth is
 that the world is not a collection of
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